

The Rebellious City Destroyed.

Being an Anniversary

S E R M O N

In Memory of the

Dreadful Fire

O F

L O N D O N,

On the Second Day of *September*, 1666.

Preached

At *St. Olave's Hart-Street, London*, *September* the Second, 1682.

By *WILLIAM WRAT*, M. A.

Chaplain to the Right Honourable *John Lord Berkley*,
Baron of *Stratton*.

L O N D O N,

Printed for *Walter Kettilby* at the Bishops Head in
St. Paul's Church-Yard, 1682.

The National City Bank

SERMON

Bread of Life

LONDON

On the Lord's Day, 1881

By

At St. John's Church, London, 1881

By the Rev. Canon

BRISTOLIAN WARR

Published by the Rev. Canon

London, 1881

Printed by the Rev. Canon

London, 1881

A

SERMON

Preached

September 2. 1682.

EZRA IV. 15.

—So shalt thou find in the Book of the Records, and know that this City is a *Rebellious City*, and *hateful unto Kings and Provinces*, and that they have *moved Sedition within the same of old time*: for which cause was this City destroyed.

THE Pious design of your present Meeting is, to testify unto God and the World, what *Humiliation*, his severe Judgment upon this City (yet fresh in your *Thoughts*, and yet felt in many of your *Fortunes*) hath begot in you. That it ill behooves you now to *dissemble*, or proudly to insist upon *Self-justification*. God has

B signally

signally manifested his *Displeasure*: and does not use to scatter such *Plagues* as *these* at *random*, nor suffer his *Vengeance* to fall so heavy and *Epidemically*, but where he has been out of measure *provok'd*. Indeed *private* Calamities often light upon *particular* Men for other Reasons; and are not always intended for the *Punishment* of *Sin*, neither are they infallible Symptoms of the *Wrath* of God against those that are thus visited. But where a *City*, a *Metropolis*, and in that a whole *Nation* is concern'd, and where the *Judgment* is so dreadfully *remarkable*, so full of *Terror* and *Amazement* as that of *this Day*; we must not think that *Providence* plays at *small-games*, and onely *recreates* it self with these *sportive* Tragedies, designing nothing worse than its own *Diversion*: No, God does not use so *seriously* to *Trifle*, nor *Jest* with Nations when he *destroys* them. Such signal *Judgments* are evident Signs that he is *solemnly Angry* and in *good earnest*. That we do but fondly delude our own *Consciences*, and aggravate the *Provocation*, by wiping our *Mouths* and pleading *Innocence*. This is plainly to give his *Vengeance* the *Lie*, and to contradict

dict that woful Truth, which he knows better than *our selves*. 'Tis as vain to dissemble our Guilt to the *World* also. For God hath made us *Notorious* to all that are round about us: and *they* must be very dull and inadvertent, that do not *observe* our Shame, with a very distinct and Judicious *Notice*; and the City in *Flames*, has *Beacon'd* and Blaz'd it abroad to the whole *World*. And how shall we Justifie our selves before *Men*, whom God has so *publickly* and *formally* Condemned! If we say that we have no Sin, they may justly alledg his Judgments to our Faces, that *there is no Truth in us*: an Argument of more undoubted Credit, than any that we can Forge in our own Defence; for the Matter is come to this Issue, whether it be Right to hearken unto *God* or *Us*?

Let us therefore deal sincerely with God, the *World*, and our own Consciences; and Ingenuously *confess*, and soberly *Repent* those *manifest* Sins which we cannot *hide*: and not Ridicule the Divine Justice with a *Mock-fast*; and so our Incense become as great an *Abomination*, as any of those *Evils* for which we suffer. Which that you may the better do, I shall endeavor to direct your Consci-

ences in the way of a *Self-discovery*, by laying before you the *grossest* of those Sins that we of this City and Nation have been most *Emphatically* guilty of, and which God hath infinite Reason to be Angry at: And doubtless those of the Text are the very *Rubrick*, and stand in the front of the *Kalendar*. These are they for which our Infamous Names are deservedly *Posted*, for which the World *hisses* at us, and all the *Babylonish Samaritans* at home and abroad upbraid us saying, This, this is the *Rebellious City*, and *hurtful unto Kings*, for which cause this City was *destroyed*.

In handling of which words, we will First, Give you an account of the Story to which they relate, and

Secondly, See how far it is applicable to the present occasion.

^a *Kings* 17. For the History we must look back, at the least, as far as the Reign of *Hoshea*, *Jeroboams* Successor over the ten revolted Tribes which dwelt in *Samaria*: whose Dominions *Shalmenefer* the King of *Assyria* invaded, and made the Land Tributary. But they neglected to pay the *Annual Duty*, and maintain'd a correspondence with the *Egyptians*; which
the

the Israelites in all their Distresses were too apt to do. Which Affront *Shalmeneser* so highly resented, that he sent his Forces again into *Samaria*, took *Hoshea* Prisoner, and at three years end possess himself of all the Cities, and carried the Inhabitants Captive into his own Land: Into whose *Estates* and *Dwellings*, he transplanted some of his own Country-men, and they possess *Samaria* verse 14. and dwell in the Cities thereof. But these *Babylonians* did not change their Religion with their *Climate*, neither Worshipped they the true God, but served the Abominations of their Fathers, and walked in all the superstitious ways they had been severally brought up in. For which Cause God let loose the wild Beasts of the Field upon them, verse 24. and many of them were destroyed by *Lions*. By this means they were brought to understand their *Errour*; and sent to acquaint the King of *Assyria* what had befallen them, because they knew not the manner of the God of the Land. verse 25. Hereupon the King sent them a Priest from among those of the Captivity; to instruct them in the Knowledge and Worship of the true God. verse 26, 27. But so strong and invincible were the the Prejudices of their Edu-

Education, that the true Religion found but cold Entertainment among them: and though the Interests of *self-preservation* indispensably necessitated them to *profess* it; yet all that God could by his Judgments force, or the Priest *persuade* them to, was onely to admit *Him* among their other Deities, and to *make One* in their heathen Catalogue. For they feared the Lord, and served their own Gods, after the manner of the Nations from whence they came. And by this medly of Religion they were seperated and distinguish'd from them of the Jewish Communion, unto the very time of our Saviours coming into the World, and from thence forward till the *final Dispersion*.

The *Assyrians*, having thus got Footing in *Israel*; and open'd the way into a more entire *Conquest*, made their next Attempts upon *Judah* and *Jerusalem*. But good King *Hezekiah*, by his own personal *Integrity*, and his *Zeal* for Gods Glory and the Interests of Religion, kept off the stroke all the time of his own Reign. But when the Date of his Life was out, *Piety* died and was Buried with him; And *Manasseh* his Son confounded the *Reformation* his Father had made

made, revived all the ruined Monuments of chap. 21.
 Idolatry, rear'd up Altars for *Baal*, Wor-
 shipped all the Host of Heaven, brought the
 Abomination even into the *Holy Place*, and
 set up a graven Image in the House of the
 Lord. Thus Religion was laid waste, and
 a *Babel* of superstition built upon its ruins.
 Nay, to fill up the Measure of *Impieties*, he
 practis'd *Witchcraft*, and kept a familiar Cor- 2 Chron. 33.
 respondence with *Devils*. And no wonder verse 6.
 if *Ungodliness* and *Unrighteousness* go hand
 in hand: no wonder if *they* have no regard
 to the good of *Men*, that have not the Fear
 of *God* before their eyes. Blood is the usu-
 al Cement of every Religion, that stands
 beside the Foundation of *Truth* and *Reason*,
 and force the support of that *disjoynted*
Cause that would otherwise tumble and be
 its own confusion. To this *Manasseh* had
 Recourse, suspecting that his *bad Divinity*
 would never propagate and stand, but by
 the help of *cruel Politicks*, (Arguments as
 wicked as the Cause.) And accordingly you
 read, that he shed innocent Blood very much, 2 Kings 21.
 till he had filled Jerusalem from one end to the 16.
 other. And this was indeed the grand pro-
 vocation that incensed the Divine Justice so
 irre-

irreconcilably, against that *Place* and *Nation*. *Manasseh's* wicked *Reign* was the
 ground of all those *Prophetick Threats*,
 2 Chron. 34. that open'd the Mouths of *Huldah* the Pro-
 23. phetess, of *Haiab* and *Jeremiah*. And for
 2 Kings 21. this Cause was *Manasseh* himself, the first of
 10. all the Men of *Judah*, delivered into the
 2 Chron. 32. hands of the *Assyrians*, as an earnest of the
 11. approaching *Captivity*. And from this time
 forward the *Babylonians* every day got
 Ground upon them; bating that little *Re-*
 spit in *Josiah's* time, in the latter end where-
 of the *Egyptians* helped to do the work for
 chap 35. them. After this *Nebuchadnezzar* retook the
 verse 20. Cause into his own hands, subdued *Jehoi-*
 chap. 36. *kin*, who for three years held the Crown
 verse 5. in Capite of the Conquerour; but he re-
 volting, became accessary to his own *Fall*.
 verse 9. *Jehoiachin* his Son had scarce Reigned three
 Months, when his City was Beseiged, his
 Person seized on, his Relations, Officers of
 State, Guards and Forces, nay all the Arti-
 ficers of *Jerusalem*, taken; to the number of
 ten thousand Men: so that none remained
 but the *Poor* and *Refuse* of the Land, that
 seem'd beneath the Enemies Displeasure, o-
 verse 11. ver whom *Nebuchadnezzar* made *Zedekiah*
 King

King. But he Rebelled against his Benefactor, and called in the Assistance of the Egyptians. Which Act of Confederacy and Rebellion so enraged the Enemy, that, having dispersed their Forces and entered the City, they put the Inhabitants to the Sword, half dead before with Famine and Pestilence. Neither the gray Hairs of the Aged, nor the promising hopes of Youth, nor the Charms of Virginity, nor the Innocent Oratory of Infant-Tenderness, could divert the Course of their impartial Fury: All places Sacred and Profane were alike to them, and the Sanctuary it self became a Tophet and Place of Execution. And those poor Remains that escaped the Fury of the Sword, were carried away to Babylon, there to partake in the Captivity of their Brethren, and bewail their Own. Then was the Temple Sacked, the Exchequer Plundered, and all the Seats of the Nobility Spoiled and Pillaged: And having possessed themselves of all the portable Treasure of Jerusalem, they brake down the Wall, set fire of the Temple, and left all her goodly Palaces in Flames.

In this State of Captivity the Jews remained till the seventy years of Jeremiah's Prophecy

Jeremiah

C

were

Ezra 1. 1.

were accomplished. When, *Babylon* being subjected to the *Persian* Empire, God put it into the Heart of *Cyrus* to set his People free, and to rebuild the City and Temple, that the *Caldeans* had destroyed. To this end he gave them leave to go up, and restored unto them all the *Vessels* of the House of God, and ordered them to be furnished, out of the places where they sojourned, with Silver and Gold, and whatsoever else was necessary for the Undertaking.

chap. 4. 1.

And having now with Joy begun the Work, the *Samaritans* (of whom I gave you an Account before) sollicite the *Heads* of *Judah*, that they might be joined with them in the Building of the Temple: pretending that they Worshipped the *same* God, and Profest the *same* Religion which the *Jews* did. ★ But the *Fathers* of *Israel*, well knowing that such a *Comprehension* would endanger the *Purity* of Religion, and the peace of the Church, utterly reject the Proposal, and tell them flatly, that they neither had, nor should have, any thing to do with them in Building a House to their God; but that they would do it *Themselves*, as King *Cyrus* had commanded them. This

Answer

• So our Separates plead for comprehension, do we not own Christ, his Gospel, the same prints of Faith, the same Acts of Worship, see Dr. Owen Plea for Non-Com. p. 21. verse 4.

Answer so nettled the *Samaritans*, that they resolved, (if it were possible,) to hinder, what they could not be admitted to have a hand in: To which end they had always some States-man or other *in Fee*, to perswade the King to revoke his Grant, and countermand what he had Decreed. At length, *Cyrus* being personally engaged abroad in Forreign Enterprizes, and in the mean time, consigning the Administration of the Government to his Son *Cambyfes*, otherwise called *Ahasuerus* and *Artaxerxes*; the *Samaritans* looked upon this as a fit Juncture to work their Designs in: Wherefore pretending themselves mightily concerned for the Honour and Peace of the Government, they send a Letter to the Vice King, to let him know of what dangerous Consequence the Building of *Jerusalem* might be; that the Jews were a *factious & unquiet* People, and if once their Hands were strengthened, and their City Fortified, they would in all likelihood Revolt, and refuse to pay *Toll, and Tribute, and Custome*; and by this means the Revenues of the Crown would be impaired: for the Probability and Truth whereof, they refer him to the ancient Chronicles, where

verse 5.

6. 7.

Joseph. de
Antiqu. Judaic. l. 11. c. 3.
Tirin. in loc.
& Alii.

verse 14.

he should find *that this City had been a Rebellious City, and hurtful unto Kings, &c.*

vers. 19.

Which Accusation, though *spiteful and invidious*, was not altogether *false*: For upon Enquiry, *Artaxerxes* found it was as they had said; that the City had formerly *made Insurrection against Kings, and that Rebellion and Sedition had been made therein*. So that all the Untruth, if there be any, must lie in the *Misapplication*: For which *Cause this City was destroyed*: when indeed, their Destruction was the Execution of God's Sentence upon the Sins of *Manasseh*; but we do not find, that Sedition or Rebellion are any where reckoned in that Catalogue. But notwithstanding that this was the *Original Cause* of God's *displeasure*, yet Sedition and Rebellion were in a great measure the *proximate Cause* of its Execution. For the Revolt of *Jeboiakim* and *Zedekiah* hastened their Ruine, and effectually brought the final Judgment upon them. They were a *Conquered People*, and by the Law of Nations bound to undergo that Yoke which their Sins had put about their Necks. As for *Zedekiah*, he was *Nebuchadnezzars* own Creature, and of *his* preferring: he

he had also taken a solemn Oath of Allegiance, and deposited his Faith before God, as a Pledge of his Loyalty and Obedience: beside, he had an express *Commandment* from God, by the Mouth of *Jeremiah*, Solemnly backed with the Sanctions of Promises and Threats, to put his Neck under the Yoke of *Jer. 27. 12.* the King of Babylon, and to serve him and his People, which if he did he should Live; but if not, He and His should Die, by the Famine, by the Sword, and by the Pestilence; but he stiffened his Neck and would not hearken, but Conspired with the *Egyptians*, and Raised Sedition and Rebellion. *2 Chron. 36. 13.* Now, whether the Text refers to these Instances, (as probably it does) or to any other; I dispute not; but this is certain that for *this Cause*, among others, the City was destroyed. This is the Story, let us now proceed to the Application.

Our Judgments are not much unlike to theirs: only God hath, in Mercy, hitherto abated us the Famine, which we have no less deserved than They. But we have been Blooded till our Veins were almost dry, We have been in Captivity, and our Lives and Liberties sold into the Hands of Tyrants

raites and Usurpers. We have been *Plagued* with a *Witness*, and have seen *Death* march with his *Armies* through our *Streets* a *Hundred Thousand* strong. And as this was the immediate *Forerunner* of *Jerusalem's* *Desolation*; so no sooner were our *Citizens* returned to their *Houses*, from whence the *destroying Angel* had driven them, but the *Fire* consumed their *Dwellings*, and the same wet *Eyes*, that pay'd the last *Tribute* at the *Graves* of their *Relations* and *Friends*, were set afloat afresh to bewail the City it self Buried in its own *Dust*; The *Shops* of *Trade*, the *Halls* of *Companies*, the *Royal Burse* of *Merchants*, the *Habitations* of *Nobles*, the *Seats* of *Judgment*, the *Temples* of *God*, being all crumbled into *Ashes*, and scarce one stone left upon another.

And dare we still *Justifie* our selves, and say we are *Innocent*, and *Plagued* for *Nothing*? Did *God* thus visit his own *People* for their *Sins*, and shall we that have had the very same *Sentence* Executed upon us, plead *Nor Guilty*? These things are written for our *Example*. And I think we have Copied them out to *Purpose*, and are the very *Antitype* of their *Plagues* and *Sins*.

The Sins of *Manasseh* were *Idolatry*, *Sorcery* and *Bloodshed*. The First of these (by the Help of God) we have long since Rooted out; and our *immoderate* Fear of it is one of the greatest Superstitions that now remain among us. But yet our Temples have been no less defiled, than theirs at *Jerusalem*. The Sanctuary hath been the Prison of the Loyal and Innocent; our Altars have been Debauched with Rioting and Drunkenness; our Pulpits the Mint of Blasphemy, Heresie and Sedition; The House of God a Den of Thieves, a Slaughter-House of Murder, a Stable of Horses, *Defilements*, that *Manasseh* would, perhaps, have Trembled at, and that none but *Babylonians*, and such as dare *Pile* a Temple, durst have been Guilty of. And that *Ours* escaped it *Then*, was more of God's Mercy, than any Sence of Religion on the *Propheters* part.

The next Sin of *Manasseh*, that the Spirit of God hath put a Mark upon, is *Sorcery*; ^{2 Chron 33.} and I doubt not but we may Match it with a *Parallel*. For what do you call *inspired Lights*, *Visions*, *Revelations*, *Daunings*, *Breathings*, and the like Familiar *Incomes* of a *Pre-*

a *Private Spirit*, which, if they be not *Religious Witchcraft*, no sober Man knows how to define. What is, I say, the *Enthusiasm* of these latter Ages, but the *communications* of a Satanical Spirit with Mens deluded Phancies, whereby the Devil hath made a better Market of his Sophisticated Impositions, among us of this Nation, than ever he did in the World before? And what is that Barbarous *Can* and *Phrasesology*, that we have been so long cheated with, (under the Notion of *Powerful Preaching*, and *Spiritual Raptures*, the Sense whereof is either *Mysterious*, or *None*;) but meer *Charms* and *Exorcisms*, to bewitch Vulgar Imaginations; and *Spells* to possess and lead their Affections Captive.

The last of *Manasse's* noted Sins is *Blood-shed*. He Murdered his own Subject, and so had the pretence of an abused Power. But we, without all Power, and against all, but what we *Usurped*, Murdered those, whose Lives were as much their own as *ours*, and more: Our *Fellow-subjects*, our *Friends* and *Acquaintance*, our *Brethren* and *Fathers*, our *Masters* and *Governours*, our *Priests*, our *Prelate*, our *King*, and defiled the Land with

its *best* and *vital* Blood. And what more could *Manasseh* do, or wherein was his sin of Blood-shed (*which the Lord would not pardon*) greater than ours? ² Kings 24.
4.

And now let us see what we have to plead to the *Samaritans* Charge; Nay, rather let us *confess* the Fact, and say as They and all the World do; that we are a *Rebellious City, and hurtful unto Kings*. For our Guilt is too *manifest* to be hid, and of too deep a Grain, to be blanch'd by Pleas and Excuses, Sedition and Rebellion are the Articles of the Indictment.

Sedition;

And that is either *Ecclesiastical* or *Laic*. Hales of
Schism. D. I.
For there is no great difference between *Sedition* and *Schism*; but that Custom hath distinguished them, appropriating *One* to a Civil, and the *Other* to an Ecclesiastical sense. And for *Church-sedition*: What People professing one *common Faith*, were ever more miserably divided then *We* have been? In how many shapes have we dress'd up Christianity, and call'd it by so many *Names*, till our Wits were puzzled to find out Names enough to call it by? We had ingross'd all the Heresies of former Ages, and wracked
D our

our Inventions, to Coin a Multitude more, that the World never heard of till *Then*: And every one of *these*, Constituted a Party, of a distinct Denomination from all Mankind beside. That the whole Nation was, almost, *unchurched*; and nothing in the World, but a Pack of Schismatics, shuffled together without any *Uniformity* or *Coherence*. The Body of Christ was rended Piece-meal; and the divided Members, like Bones in a *Charnel-house*, lay *unmatched*; and no man could tell how they *related*. Every Man was a *Christian*, Every Man a *Saint*; (and almost every man a Church too,) but we were Christians and Saints at *large*, and *Indefinitely*; it being Impossible to find out wherein our Relation to *Christ*, and the *Communion of Saints* Consisted; or how we belonged to the Common Head, by any Joint Order, and Connexion of the Parts unto one another.

This Breach of *Uniformity* in Religion, easily divided our *Affections*; and when once we ceased to be *Brethren*, the Gap soon opened to such a Distance; that in time we were not *Friends*. All were extreme fond of their own Perswasions; Impatient to hear their
Opinions

Opinions slighted ; zealous to prefer their particular Conceits ; and Imoderately ambitious, to see their Judgments *Enthroned* ; and that the Pragmatick Votes of their own *private* Fancies, might pass into *publick Ordinances*, and become the *Established, Standing Forms* of Religion to the whole Church and Nation.

And thus from our differences in *Religion*, arose *Sedition* in the *State* : Here was the first Ground of the Quarrel laid : From these unhappy Beginnings, we proceeded to hate, and revile, and prosecute one another, with the utmost Spight and Rancour. At the first we demurely pretended, that we sought onely the *Liberty* of our own Consciences, but afterward nothing would serve us less, than the *sovereignty* over other Mens : And they that refused to allow us *this*, proclaim'd themselves our Enemies in *that* Denial ; (the Government it self not excepted) and as such we proceeded against them ; First with bitter Words, and then with downright Blows : and by these Degrees *Sedition* advanced to an *Open* and *unnatural* Rebellion.

A *Rebellion* that had no tollerable Pretence

to Justify it. A Rebellion most unreasonably charg'd upon the Score of Religion; which in the *General* does no where countenance it, and for that of this Church in *particular*, it neither *needed* nor *deserved* it. For it was Reformed already, as far as Reformation was *necessary*, and almost *tolerable*, that is, to its *Primitive* Purity: and wanted nothing, so much, towards it's due Perfection, as the *Conformity* of those, that exclaim'd against it. And the Conscientious Profession and Practice of it, might have made us *happy* in *this* World and in the next; if it be in the Power of *Christianity* it self to make us so. Religion was as *entire*, as Christ and his Apostles left it; our Articles of Faith were neither *more* nor *less*, than theirs; and our Rules of Life, the *same*. And for those Ceremonies that made all the Noise, what were they, but such decent Usages, as were recommended to us, by the best of *Christians*, for the first four Hundred years: who look'd upon them as the *Ornaments* of Religious Worship; and *lived* and *died* in the Use of them. That if they were such *Antichristian* Prejudices to Religion, and the Salvation of Men, as has been pretended;
 We

We must Judge very *handly* of those blessed Saines and Martyrs: that they are either on this side Heaven, or that they made but very narrow Escapes thither. But if Religion had been out of repair, how *unfit* a Rebellion was to mend it, I hope by this time we are all convinced.

A Rebellion, as *unreasonable* on the account of the Government, as of Religion: And more *unreasonable* it could not be. For as Monarchy is the best of all Governments, so is Ours the best of the sort. A Government Established by *wholsome* Laws, that gives to every man as much Right and Liberty, as Justice and Modesty can crave. Laws, that have abated the Royalties of the Crown, for the Interest and Easment of the People. Laws, of our own Choosing, and such as our selves have voted for: that no man can Suffer by them, but upon his own Verdict. That a better Government we cannot have, nor an *Easier*: and they that do not think so, I am affraid, do, for their own Sakes, with that there might be None.

The Administration of this so *moderate* and *kindly* Government, was then in the Hands of a Monarch so *Piously* *Devout*, so *Morally*.

Morally Just, so Christianly Good, so every way unfit to fix a Rebellion upon; that we could never have timed it so unhappily, to our own Eternal shame, from the first Monarch that ever sway'd the English Scepter until now.

But as these Considerations prevailed not to silence the *Seditious* Clamours, and tie down the Hands of a *Rebellious* People; so, neither did they abate one Grain of Malice, in carrying on the *Bloody* Work. For their Fury and Spight was all one, as if the *Grand Sultan*, or an Army of *Bears* and *Tigers* had invaded them; and as if He they fought with, had neither been their *King*, a *Christian*, nor a *Man*: Refusing all Treaty but what they *knew*, and were *resolved* beforehand, should come to naught. And when they had Caught the Prey they Hunted, in defiance to all *Divine* and *Humane* Laws, to that *Natural* Allegiance that Subjects owe their Prince, to their own Solemn *Vows* and *Protestations* (which they had only used as *Baits* to betray him) they *un-king'd*, *un-man'd*, and Barbarously *Murdered* him; and made no more on't, than if they had *Cut off a Dogs Neck*. All the *Formality* of the thing, being
more

more a matter of *Triumph*, than *Respect*.

And now, Look into your *Records*, Look, if you can for *Shame*; and see, if *this City*, be not a *Rebellious City*, and *Hurtful unto Kings*? *This City*, I say, that Influences all the Nation: And whose Example, whether *Good* or *Evil*, is a *President* to the whole Kingdom, and Governs it as a Law. In *those* Kennels, did the Generation of *Seeds and Vipers* Breed. *Here*, where *Schisms* brought forth and Encouraged, *Here*, was *Faction* Preached, and attended to, with an *Eager Joy*. *Here*, were Seditious *Libells* Penn'd, and Scattered about the Streets. *Here*, Rebels Club'd into *Confederates*, and model'd *Forms of Association*. *This*, was the *Stay* and *Confidence* of the *Projecting Party*. *This*, was the *Refuge* of *Traytors*, First; and after that their *Theatre*. From *Hence*, were *Insolent Petitions* prefer'd; and the *Government* Solicited against it self, with *Vexatious* *Importunities*. From *Hence*, was the whole Nation *Alarum'd*, and put into a *Fright*; by their *Mid-night Out-cries*, and unseasonable *Doubling* their *Gaurds* and *Watches*. From *Hence*, was the *Royal Palace*, more than once, assaulted, by an *Armed Rabble*. Here, the
Com-

The Five
Members
first shelter'd
here, and af-
terward car-
ried through
the Streets in
Triumph.

Common Fund was chiefly Stock'd, for carrying on the Design; and *they*, that begrudg'd a Mite to the Loan, could freely offer Hundreds, to the Publick Faith; and never Boggle at that Bugbear Objection of being Arbitrary. Finally, *here* were Armies rais'd, Magazines furnished, and nothing was wanting on the City's Part, that their Zealous Spirits, their outstretched Hands, or their unchristian Bounty could do, to promote and further the Cause.

And now, what should make us afraid to say, that for this Cause, this City was destroyed. Schism, Sedition, and Rebellion, especially weigh'd with the former Circumstances, are such aggravating Sins; that certainly we needed no additional Guilt to ruin us.

And it is no new thing, for such Sins, to be so punished: Thus God avenged himself, upon the Rebellious Schismaticks of old; the first of that Denomination: *There came out a Fire from the Lord, and consumed them.* And as if it had been their petuliar Right and Portion, the Disciples James and John, ask our Saviour, if he would not that *they should* command Fire from Heaven, to consume the Samaritans? Those obstinate Seperatists, from
the

Numb. 16.

35.

Luke 9.

54.

the Jewish Church; who refused common Hospitality to any one, that did but look *Jerusalem-ward*. And this Demand of *Theirs*, was grounded upon a like Instance. For so had *Elijah* the Prophet, destroyed a Hundred Schismatics, *Jeroboams* Profelites in *Samaria*. And that our *Saviour* refused to do so too, was more upon the account of that *Mercy* and *Loving-kindness*, which he was so *eminent* for himself, and by his example and Doctrine, recommended to his Church; than either the *Merit* of the *Men* or their *Cause*. And though Christianity allows not, that persons should be proceeded against, by *Fire* and *Faggot*, upon a *Religious* account *in Foro Humano*; Yet this is no Abbrigement of the Divine Authority, but that he may still thus Visit us for our Schisms, when he pleases. Once more: That Last *irraparable* Destruction, which caused *Jerusalem* to be no more; was every way, the consequence of their *Faction* and *Rebellion*. They rejected their *Messias*, and would have none of him to *Reign over them*: But served *Their King*, as we did *Ours*. And this was the *primary* Cause, of all their after Miseries. In less than forty years, when the

Measure of their Iniquity was filled up, and they were *dropping-ripe* for Vengeance; as if it came not fast enough, they Rebelled against *Cestius Florus*, their *deputed* Governour; and so brought the Empire about their *Ears*: which never gave them over, till they were totally destroyed. And in the very last Siege, by *Titus*, though they were oppressed by the Enemy *without*, and the Famine and Plague raged *within* their Walls, they ceased not to create *Intestine* Factions among themselves: Three several Parties, whereof the *Zealots* were One, contending Battle-Royal with one another. And this gave the Enemy an *Advantage*, equal to that of their own *Strength*. At length the City being Storm'd, an accidental *Brand*, set Fire o'the *Temple*; which no endeavours could quench, till both the *City* and *Temple* were level'd with the Ground.

Joseph. de
Antiq. Judaic.
l. 18. c. 2.

See Bell. Jud.
J. 14. c. 50.

Ibid. l. 6.
c. 19.

Indeed *this City* hath been Guilty of many other *Popular*, and provoking Sins; that doubtless were *Accessory* to her Ruin: But then they are for the most part, the *Monstrous Off-spring* of the former, and begot between Schism and Rebellion. *Atheism* hath made its Party strong, by our *Divisions*
in

in the Church. Many have been tempted to be of *no* Religion, because there is so much controversy about the *True*. *Popery*, that we are so willing should bear all the *Blame*, has taken hold of the Advantage: and perswaded many over to that *side*, because *Babylon*, forsooth, is *a City* more at *Unity* in it self. *Prophanes* has enter'd at the same *Breach*; and the Service of God hath been miserably neglected, through the suspension of the Laws, in Favour of squeamish Consciences: neither hath the Grace of God had its due effect upon the minds of Men, in such a *divided* State: for *that* is ordinarily restrained to the Communion of the *Church*, and hath no where engaged to follow *Runnagates*, in all their extravagant *Rambles*, and *Flyings-out*. So that Men have been left *Defenceless*, both by God and the Law; to the Temptations of the Devil, and the Incentives of their own Lusts: and no marvel then, that they are so *Licentious* and *Prophane*.

And that *Rebellion* hath been as good a Friend to Vice, as *Schism*, we need not question. For it is a Sin of that prodigious *Bulk*, that where it enters, it makes an *In-*

rode into the Conscience, and leaves an open Passage to all the lesser *Fry*, to enter after it. Besides, it is a *Propagating Sin*, and *Many* are the natural Issue of it. Such as *Fierceness*, *Revenge*, and *Murder*, &c. For they that have been *Flesh'd* and *Blooded* in an unnatural War, and have seen Thousands Wallowing upon the Spot; are past trembling at a single Man's Fall: especially such as have been Murderers by *Profession*, and Espoused THE *unrighteous Cause*. To these we may add *Rapine* and *Injustice*: for what can come amiss to those Mens Hands, that have been used to Plunder Palaces, Rob Churches, and Prey upon the sequestred Rights of *Gods Inheritance*? Lastly, *Cursing* and *Swearing*, *Whordom* and *Drunkennes*, are no where so *aptly* taught as in an Army, the *School* of Debauches. Nor were they ever so openly practised in this Nation, as they have been since that unhappy time. And what else could be expected, but that wickedness should break in, like a Torrent upon us; when all the Bonds of Restraint were broken and every Man left to *do what was Right in his own Eyes*? And now our Sins have taken such hold upon us, that they were not easily

fly to be broken off: Custom has made them *Familiar*, and Familiarity is improved into *Delight*; that we pursue our Lusts with infinite Desire and *Greediness*: not being lyable to the checks of Shame, or the fears of Disgrace; Because, the worst of Sins, are now but common Failings, and every Day produces Instances of the like kind. And for all *this*, we are unfortunately Beholden to our *Schism* and *Rebellion*. So that if this City was destroyed upon the account of our Sins; then doubtless Schism and Rebellion had the Principle and *Leading* hand in the Judgment.

And now, what will the *Samaritans* say to these things? why, they will call us Rebels to our *Feeth*; and *Laugh* at the Misery and Shame, we have brought upon ourselves. When we tell them of the *Henries* of France, or the *Powder-plot* nearer hand; The Tragick History of the *Martyr'd Charles*, will Strike us Dumb: For the Children of *Babel* were never guilty of a more bloody Deed: For which Cause this City was destroyed.

Well! But they are only the *Samaritans* that say so; those *Babylonians* that helped to destroy it. Yes, our own Consciences, if they

they be soundly put to it, will tell us so too : and would often have told us so ere this, if we had not stifled their Clamours; being loath to ascribe our Ruine to *that*, which we are so ready to do *again*.

The *Babylonians*, say we, set Fire to our Habitations. I should be loath to wrong them, and add the Sin of an uncharitable Censure, to those I am called to Repent of *This Day*. But suppose it were so : our Sins, Alas, betrayed the City into their Hands. If we had not lost our Charter, and forfeited our Right, in the Divine Protection; the *Flames of Hell could not have prevailed against it*. That we may say in this Case, as *John 19. 11.* our Saviour did to *Pilate* in another. *They could have had no power at all against this place, had it not been given them from above : therefore we that delivered it unto them, have the greater Sin.*

And now having discovered to you the true Cause (or what we have too much Reason to suspect was so) of that *dreadful Calamity*, we are this Day met together to Commemorate and deplore ; let me exhort you to a serious Repentance of those Sins, that, in all probability, occasion'd it. For if *they* escape us, we *Fast*, and keep the Day to no purpose.

purpose. Sedition and Rebellion are sins of that formidable *Look*, and of that monstrous *Size*, that if *they* do not pain our Consciences, and put them in Travel to be delivered; there's little hopes that our *undersized* Immoralities, will beget in us any remorse or *Godly sorrow working Repentance*. If we can carry such a *Load* upon our Stomacks, our *Lesser* sins will be easily digested: and so we *are* but as we *were*; neither *humbled* by the Judgment, nor *better'd* by the solemnity of the Day. I charge none of you with Schism or Rebellion: but yet I exhort you to Repent of both, For though you never worshipped upon Mount *Gerizim*; though your Hands were never stained with Royal-Blood, nor lifted up against the Lords Anointed; yet if you do not resent these Sins with a very serious Abhorrence, and be not deeply affected with the Guilt of the *Nation*; your Hearts are *tainted*; and you *partake* in the Sins, with those that *Acted* them.

'Tis too much to be feared, that these sins have scarce entr'd our *penitential* Thoughts; or that they have passed through them *Raw* and unconcocted; and like *unsavory* Pills,
or

or bitter Draughts, have been turned off without Relibing. For our Disobedience to the Government, our unneccessary Separations from the Church, our Heat and Vehemency against both, and our Factions and Divisions among our selves, look so unlike any thing of Humiliation, that they rather speak us Proud both of our Sins and Judgments. And as if it were not time to say to the Destroyer it is Enough, we are still stirring up the Old Coals, and kindling the Fire against another Day. And is this all that Visitation upon Visitation, Plague upon Plague, hath wrought upon us? Have we been Stricken, and do we revolt more and more; as if our Backs Itch'd for the Rod, under which they smarted so lately? Is not the Fire still in our Bones, and the Ruins of it yet visible in our unprepared Fortunes? And do we Tempt God to smite us once more; and pursue his Vengeance through the same Tracks, wherein it formerly found us? It might have been hoped e're this, that our Fast would have been the better half of a Thanksgiving; and the more seasonable Duty of the Day, to bless and praise God for his Mercy, in the Rebuilding of our City; than
to

to weep before him that our Sins have destroyed it. But alas, we have neither *com-
pleated* our Repentance, nor *thoroughly* recovered our Hurts. Our Schisms are as *many* and *wide*; our Hearts as ready for Rebellion, as if we had hitherto sinned with Impunity, and our City had never been *destroyed* at all. That we have no encouragement to rejoyce and keep Holy-day, so long as those Sins Reign, that have been so fatally *un-
lucky* to us, and still *look big*, and threaten us with another *Storm*. Our Fasts have hitherto been so far from curing us of our Fears, that they are *Dangerous*, and a part of the Sins we *are* of. *We Fast for Strife and Debate*, (if not to *smite with the Rist of wickedness*.) And at that very Instant, when the occasion summoneth us together, to Repent of our Schisms, and pray for a peaceable and happy Union, we are *then* Schismatically divided, and keep *up* the Sin, while we pretend to *Aton*e for it. That our Prayer and Fasting, and other external shews of Humiliation, instead of being *Acts* of Repentance, are become the *Subjects* of it; and are as much to be lamented, as our other Sins; Thus like an ill *Craft*, we turn

Cyp. de unit
Ecclef.

the very Remedy into Humour and Disease. Saint Cyprian tells us that Schism is a Sin, which Martyrdom will not expiate: meaning. I suppose, the Martyrdom of such as Die out of the Communion of the Church: much less then will Contrition and Tears avail, if they be *Schismatical*. For this is but to Repent, and Sin in a Circle; and when we have done the former, we are as much to begin as ever. That there's no reason there should ever be an end of our Fasts, and as little Hopes that ever we shall Fast to any Purpose; until we return to the Communion of the Church, and perform This and all other Acts of Religion, with one Mind and with one Mouth. For whatsoever Sin a Penitent discharges himself off by Duties of Repentance, performed in any separate Congregation; by the very same Act he puts another upon the File, viz. an actual Schism, and so makes them up again both in Weight and Tale.

St. Paul's

Lastly, we have not yet recovered the Judgment of this Day. For though we dwell in our Gilded Houses, yet the Houses of the Lord lie wast in many places; The House of the Lord, The Temple of the Living God (in com-

comparison whereof, all the rest are but (*Tabernacles and Synagogues*) is yet but an *Embryo*: and the *Adversaries of Judah and Benjamin*, the *Babylonians* abroad, but the *Samaritans on this side the River*, with it never may be otherwise. And what hinders the Progress of so *Magnificent and Pious* an Undertaking; but that *the Hands of the People* verse 4. of *Judah*, are *weakened* by our *Factions* and *Divisions*? On one hand, it is suggested, that 'tis like to be but a nest of *Idolaters*; and indeed our *Schisms*, if any thing, are like to make it so. Others, that compare the Sins of the *former*, with those of the *present Age*; fear, least it should rather be, a *Den of Thieves* again, or a *Prey* to the devouring *Flames*. But thus the *Work*, on all Hands, is discouraged. A *Work*, that *David* would have been *Proud* to have done; and it was not the least of *Solomon's Glories*, that he *did it*. A *Work* which the *Devout Jews* equally affected with their *Liberty*, if not more: Laying the *Foundation*, as Men *Overjoy'd*, with *Trumpets* sounding, the *People* shouting, and the *Levites* Ezra 3. 10. singing one of the *Songs of Sion*. The like *Pious Zeal* was eminent in the *Ancient Church*; for no sooner were the *Primitive*

misb. Ed.
Hf. 1. 8.

Christians got loose from their *Slavery* and *Persecution*, and bless'd with a calm and peaceable *Interval*; but they endeavour'd to acknowledge the *Mercy*, in *Erecting* and *Consecrating* Places of Religious Worship, to the Honour of their Great *Benefactor*. And certainly, We cannot more aptly express our *Sence* of the Divine Favour, in restoring our *Houses* to *themselves*, and *Us* to our *Houses*; than by Preparing a *Dwelling* for *Him* among us: A *Dwelling* some way *Proportionable* to the *Mercy*, in Rebuilding *Ours* so soon, and so much beyond *Themselves*: and suitable in *Magnificence* and *Splendour*, to his *Essential Grandeur* and *Majesty*. For from *Hence*, *Solomon* took his Measures, for the Building of the *Temple*, 2 Chron. 2. 5. *The House which I Build, is Great*; for *Great* is our God above all Gods. This would be a good Argument of our *Repentance*; and some small Restitution, for our late *Sequestration* & *Sacrilege*, the Effects of *Schism* & *Rebellion*. This would *Invite* & *Confirm* the ~~way~~ the *Glory* of Gods Presence among us. This might be a means to compose our *Divisions*, and reduce *sober* men to the Communion of the Church, by the *Decency* and *Order* of her Service daily perform'd

perform'd therein. And, among other Blessings, why should we not hope, that the Peace and Security of the Government, against the wicked Endeavours of the *Seditious* and *Rebellious*, might be one? While the Priests of the Lord embody to lift up *Holy* and *Loyal* Hands; and to offer *Dayly Sacrifices of sweet Savor*, and Pray for the Life of the King, and of his Sons, or Successours. Exa 6. 1

But, Alas, our *sin*syet stand between Us, and so Great a Mercy; and I doubt, the *Samaritans* are no Friends to the *Design*. Do they not perswade their *Bigoted* Saints, that God is more *Purely & Spiritually* Worship'd in their *Unhallowed* Synagogues? Do they not Greedily Sponge a *Monopoly* of all Publick Charity to the *Clan*? Do they not, by stirring up *Feuds* and *Commutations*, put the State into such *dubious Uncertainties*, that Pious Well-minded Men, whose *Zeal* is run down by their *Fears*, are Jealous of doing Good; least their *Charity* should be subject to a * *late Abuse*, and turn to the *Publick Detriment*? But I hope the Government will shortly Answer that *Objection*; And that we shall again see such Happy Times when *Piety* will be no *Scandal*, when there will be

* 171381.
 toward the
 Repairing
 Pauls, taken
 out of the
 Chamber of
 London,
 to carry
 on the Rebel-
 lion, and the
 Materials
 Sold, to pay
 off the Ar-
 rears of
 Jephson's
 Regiment.
 Heylin in
 the Life of
 no Laud.

no *Danger* in *Doing Good*. But how much more *Happy* would they be, if we would every *Man* (as it is our *Duty*) concur with the *Government* to make them so! If we would *Repent* of our *Schism*, *Sedition* and *Rebellion*; If we would *Repent* and *leave* them, and let *God* & his *Church*, the *King* & his *Government*, never hear more of them. Then should soon we see the *Temple* in its *Glory*, *Sion* in her perfect *Beauty*, & *Jerusalem* in *Peace*: Then should we see the *Church* and *State* and *City*, deliverd of their *Grievances* and *Fears*, and Establish'd in the *Way* of a *lasting Happiness*. In *Order* whereunto, let us endeavour to *Live Peaceable* and *Quiet Lives*, in all *Godliness* and *Honesty*. Let us put away all *Bitterness*, and *Wrath* and *Clamour*, and *Evil-speaking*, and all *Malice*. Let us *Study* to be *Quiet*, to be of *One Mind*, and to *Live in Peace*, and the *God of Peace* shall be with us. Yea the *Lord* shall so *Bless* us out of *Sion*, that we shall see *Jerusalem* in *Prosperity* all our *Lives* long.

Peace be within her *Walls*, and *Prosperity* within her *Palaces*, *Amen*.

F I N I S

